CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANEOUS.

A FOREIGNER'S ACCOUNT OF RELIGION IN THE UNITED STATES.

We copy the following paragraphs from *A Sketch of the Internal Condition of the United States of America, &c. by a Russian.* The writer resided several years in this country, and is generally thought to have made his observations with great fairness and accuracy. His remarks on the state of religion have just enough of truth and error to warn us how unsafe it is to trust the representations of even the most well disposed traveller.

"The Americans are in general religious. This assertion is more applicable to the inhabitants of the northern and middle states, than to those of the other parts of the Union; for, it is notorious that in the southern and western states, an absolute indifference, in regard to religious matters, is quite common. Sunday and other great feasts, which are very rare with them, are strictly observed by the Americans. An acquaintance with, or to speak more correctly, the reading of the holy scriptures, is very general in the United States, even among the laboring classes. But the condition of the clergy is far from enviable. They are subjected to the influence of republican forms, and like the rest of the citizens, compelled to go through the ordeal of election. In the greater portion of the United States the parochial duties of the churches are performed by ecclesiastics, whom the congregation, at whose expense the church has been built, choose from among the candidates presented to them. They receive a fixed salary, and their perquisites amount to very little. A situation so precarious is calculated, neither to excite emulation among individuals devoted to an ecclesiastical life, nor to induce young scholars to study theological science profoundly. Hence pulpit oratory has not yet shone very brightly in the United States. Scarcely can we name any American divines who have acquired much reputation by their eloquence or writings; and the few that might be adduced, are to be found in Massachusetts and Connecticut, where the spirit of religion most prevails.

The same spirit of investigation and control, which presides over the political institutions of the United States, would likewise make religious creeds subordinate to human reason. Toleration is there without restriction. Every species of worship is free, and none provided for by the state. Thence results the multiplication of sects to such a degree, that it would be difficult to enumerate them. Having no cause of mutual jealousy, they live in peace with each other, or at most, wage a war of the pen, which does not produce the least sensation in the public mind.

Contrary to the exclusive spirit which animates their European brethren, the Roman Catholics of the United States have willingly acceded to this system of absolute toleration.

There are also in the United States, communities of Jews, although inconsiderable in number; and it will without doubt appear strange, that the Jews, participating in all the rights of American citizens, live among themselves without the least intermixture with the christians. Some exceptions might be cited, but they are very rare, and the quotation of them would only prove the fact.

Of all the religious denominations composing the population of the United States, the society of friends, so justly celebrated under the title of *Quakers*, is most distinguished by the love of order and charity among its members. To the divine principle of universal benevolence, which constitutes the true spirit of christianity and which they put into practice, is owing the good state of prisons, hospitals and schools; and indeed all the efforts which have been made to civilize the Indians.

The *Methodists*, another very numerous sect, are remarkable by their zeal for the propagation of the christian faith among the Indians and negro slaves. But the sect of *Unitarians*, or followers of Dr Priestley augments most rapidly at this time. This phenomenon is curious, and we may well be astonished that it can obtain in a country, where human reason is so jealous of its prerogatives. For, the doctrine of the Unitarians or Anti-Trinitarians, is a mixture of faith and philosophical scepticism difficult to be reconciled. They admit the Bible as the foundation of their belief, and then declare that it is unintelligible to human reason and opposed to it. They acknowledge the divine mission of Jesus Christ, and yet deny the divinity of his nature.

It is proper nevertheless to state, that this sect counts among its adherents, a great number of individuals, who do honor to the human species by their exalted virtues and the good example they offer to their fellow citizens.

The writings of Thomas Payne having had a very extensive circulation in that country, have not failed to disseminate deism. But the deists, although they have nothing to fear from the laws, have not yet dared to organize themselves into a religious community or to open a temple of worship.

ELOQUENCE IN PRAYER. The following passage presents an important truth on the subject of prayer, in a manner equally novel and striking; and we extract it for the sake of bringing the sentiment it contains in its full force before our readers.—*Chr. Obs.*

"We know, on reflection, that the grandeur, even of the Himalaia mountains, is merely relative; and that all the different inequalities of our earth's surface are, proportionally to its magnitude, but as the greater and smaller grains of sand or dust, differing a little in size and aggregation, which might be strewn and cemented on the surface of our artificial globes.

"So there is, to us, a grandeur in human eloquence. To hear or read the expression of thoughts, which (in our figurative way of describing them) are eminently clear, solid, lofty, and comprehensive, which are well combined, and conveyed to us by the most distinct and appropriate signs that language yields, is highly gratifying and elevating to the enlightened mind. And to minds which are at all spiritually, as well as intellectually, enlightened, there is no way in which true eloquence can appear more nobly exercised, than in prayer to God. False or affected eloquence, indeed, is in no other use of it so deeply disgusting, because in this it is not only puerile but profane: the true eloquence of prayer is that simple greatness of thought and reverential fervour of desire in which lowliness and sublimity meet. With this a devout and well-ordered mind is elevated and charmed; charmed perhaps too much; that is, as far as the charm results from an admiration of superior thought and expression. For we know, or should know, on reflection, that the loftiness and compass of human eloquence are as merely relative as the mass and height of mountains; and that in the view of the infinite mind of Him who 'taketh up the isles as an atom,' the difference between the most expansive and the narrowest, the most exalted and the humblest modes of human thought and speech, are as utterly inconsiderable. The disproportion between the conceptions and communications of Lord Bacon and those of a peasant, is to us immense; but to the all-comprehending Intellect it is only a difference in degrees of littleness: it is as the difference between Caucasus and a hillock unto Him 'who meted out heaven with a span.' To us the thoughts of some few among our fellow-men, and the medium through which they are conveyed to us, appear splendidly distinguished from those of the multitude: the difference is real: and is, relatively, great: but it is a difference between 'very little things,' and therefore, in itself, a very little difference.

"The full and finished strain of the parent nightingale enchants us; the chirp of her brood has no power to please. Both however are but the feeble and limited notes of birds. The eloquence of Cicero and Chatham transported their hearers; while a child or an uninstructed person can scarcely give distinct utterance to one interesting thought or emotion. Yet both classes speak only 'with the tongues of men;' and thought conceived and expressed by means of so earthly and frail an organization as ours, is probably, even in its strongest conception and best enunciation, exceedingly weak and circumscribed, not only in the view of the Deity, but of some created minds. Even to Newton, the difference between the acquirements of a child who knew the first rudiments of numbers, and of a student who could demonstrate the theorems of Euclid, must have appeared, comparatively, trifling; because he himself is said to have comprehended the latter intuitively. We cannot, therefore, doubt that intelligences of a higher order must look on the highest reach of human science as infantine, and the ablest use of language as a very indirect and defective method of signifying thought. Even we feel its inadequacy. How much more must they? And if, therefore, the differences of human thought and speech appear little, when absolutely considered, to superior finite minds, how little to Him that fashioneth our hearts alike!"

THE BIBLE. The Rev. Professor Haddock of Dartmouth College, delivered an eloquent speech before the Vermont Bible Society, on the 18th Oct. The following is the concluding paragraph.—*N. Y. Obs.*

"And who of us, Sir, can forget his own personal obligation to the Bible?—Who of us will not remember, while he remembers any thing, the blessed precepts, that fell, with such melting sweetness, from maternal lips; the faith, that early and devoutly dedicated us to duty and to God, at the Baptismal Altar; the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction.—Ah, Sir, that last, that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads?—Who of us can be insensible to the nameless blessings of a Christian education? Let those before me name the price, at which they would consent to shut up their Bibles forever, to close, forever, the doors of the Sanctuary, to break down the Family Altar, to shut up the consecrated closet; to bring over the scenes of Bethlehem, of Calvary, and of Olivet, an everlasting oblivion; to restore again, to the grave its darkness and its terrors—in a word, to extinguish in their own hearts, and the hearts of their children, every consolation and every hope of the Bible—let them name the price, for which they would consent to all this; let them do it on one of those Sabbath evenings, when by the hallowed light yet lingering in the sweet and tranquil west, they have gathered round the family fireside to close up their holy solemnities by teaching the little hearts of thier children to glow, and their little lips to tremble with the praises of Jesus, the children's friend, the parent's hope—and I will leave it to them to say, Sir, what they will do for the diffusion of the Bible; how much they can spare of what God has given them to make God's goodness known to the whole world.

WESLEYAN ACADEMY AT WILBRAHAM. The system of education adopted at this institutions, is one which promises important and beneficial results to the public. Students are received at any age, and are instructed in the various branches of common learning, such as reading, writing, grammar, arithmetic, &c. The different sciences are taught and lectures are read and illustrated by experiments. Connected with the institution is a farm and a garden, on which such of the pupils as desire, may labor, and compensation is made them in deducting accordingly from the amount of board. The farm is under the superintendence of an experienced and scientific agriculturist, who, it is presumed, imparts much rich and useful knowledge to his pupils. There is besides, a shop where the uses of the various tools in the mechanic arts are taught. Those who are disposed, can employ themselves in the work of any trade they may choose, and their services are paid for. In the shop, as well as on the farm, a teacher is provided who gives the necessary instruction in the different mechanic arts.

The labour performed by the students is thought to be conducive to health as well as an inducement to the practice of industry. They are besides rewarded for their services, which, in addition to the advantage of the security of health and the inculcation of correct notions of economy, diminishes the expenses of education. These are considerations which ought to induce the public to advance the benevolent purposes of the institution.—*Nat. Ægis.*

MAINE WESLEYAN SEMINARY.—This institution is located in Readfield, Maine, and was founded through the liberality of Mr. Luther Sampson. It is a school of industry as well as of science, and its privileges are open to every denomination of Christians. The present number of scholars is 101—87 males and 14 females. The most striking feature in this establishment is the plan for combining labour with study. Young men are here received who are employed in agricultural or mechanical labour a portion of each day, and for their services receive a compensation according to their age and ability. These are called institution scholars, and board on the farm. Students are admitted as at other seminaries, who may devote themselves exclusively to study if they please. Already in the short time in which this infant institution has existed, eighty-two young men have received a competent education, or derived material advantages in their studies, who have paid for all or part of their board and tuition in labour. Of these it was remarked to me by the instructer, that their proficiency in study was as great as that of an equal number in the other class; while they possessed, in a much higher degree, the advantages of health and cheerfulness. It is, perhaps, not too much to say, that the greater part of these persons would have remained through life in a state of comparative ignorance, and of course far less useful to themselves and the public, had it not been for the facilities afforded them by this benevolent institution."—*Eastern Argus.*

FRANCE. Being settled to our minds and favored by a delightful day, we took a long stroll through the southern section of the town, to the hill denominated *Notre Dame de la Garde.*

Pursuing the winding pathway by a constant ascent of something like half a mile, resting frequently upon the seats erected for the repose of visitants, and sometimes pausing to examine the little shrines dedicated to the Virgin along the walk, we at length reached the summit of Notre Dame de la Garde, elevated several hundred feet above the town, and crowned with a small chapel together with an old fortress.

In descending from the eminence, a troop of some fifty friars, in their black gowns, and triangular cocked hats, were observed lounging upon the rocks and basking like alligators in the sun. They did not appear to be on a pilgrimage to the shrine of "Our Lady," whither her votaries often repair to pay their devotions; but rather on an excursion of pleasure, where they might indulge in a frolic, free from restraint and unexposed to censure. Their vulgar levities, bursts of loud laughter, and acts of rudeness towards one another would have disgraced gentlemen even of a different cloth, and ill became the dignity of the holy brotherhood. Owing to the religous zeal of the Duchess D'Angouleme, and the disposition of the government to increase the influence of the Church, with the hope of rendering it subservient to State purposes, France is at present almost as much priest-ridden, as it was before the Revolution. Monastic institutions are encouraged, ecclesiastical fraternities are multiplied, and the ear is stunned with the ringing of bells during all hours of the day and night. Swarms of ignorant, lazy, and frequently vicious priests are quartered upon the people; the veriest drones of society, serving no other purpose than to aid the cause of legitimacy. The number both of soldiers and ecclesiastics is much greater in the south of France, than in the vicinity of Paris, since the sentiments and affections of its inhabitants are supposed to be less loyal, and not so fully under the eye of the government.—*Carter's Letters.*

ENTHUSIASM. When particular thoughts, impulses, and inward impressions, are directly ascribed to a divine inspiration and energy, then enthusiasm commences; which pretends to trace minutely the operations of God upon the mind, and to distinguish them, not only from the exertions of its own rational powers, but from all natural sensations. Religion only teaches, that God is ready at all times to afford us all necessary and proper aids, without laying down any certain rule, by which it can be known, when, in what manner, or in what proportion those aids are vouchsafed to us. But the enthusiast is wrought up to a strong imagination, that, at certain times, he actually feels God within him; and by this delusion, he is often hurried on to very false and dangerous methods of conduct. Being confident that at particular seasons, he is under a divine influence, he has nothing more to do than to follow the direction of it implicitly; reflection and cool examination are absolutely precluded; and being by this means rendered for the present incapable of conviction, he must of course be irreclaimable in his follies.

Again, enthusiasm varies with the constitution and temper, and the strength and bias of animal passions. Thus it is sprightly or austere, presumptuous or desponding, elevated to fantastic raptures, or dispirited and depressed by dark and gloomy ideas. But rational religion inspires in the main, one uniform temper, and always dictates the same invariable conduct.

Further, the enthusiast acts from sudden impulses, from thoughts unaccountably suggested to the mind, which he conceives to be divine infusions. The soberly religious man acts sedately and cautiously, and from a deliberate judgment. The one, therefore, is liable to infinite inequalities, the other steady and consistent.

Other distinguishing properties there are, which I can but slightly mention. Enthusiasm is generally arrogant and censorious, confining superior knowledge, and eminence in piety, to itself alone; uncorrupted religion is always modest and tractable, candid and generous. Enthusiasm can never ex plain itself; its inward feelings are, to reason incomprehensible, and therefore it decrys and vilifies reason, which genuine religion exalts and cherishes, as its principal and most friendly support. Enthusiasm can subsist, where morality is wanting; in religion, strict and good morals are the most essential and sublime part. Finally, there is no setting bounds to enthusiasm; nor is it possible to guess, with any good degree of probability, what effects it may happen to produce; but the effects of true religion are ascertained by stated laws, which are of eternal and immutable authority. Religion is therefore to be depended upon for the regulation and exact order of human life; but enthusiasm can be reduced to no scheme, but like fancy and passion, is wild and uncontrolled.—*James Foster.*

REVIEW.

A Sermon delivered at the Dedication of the Church, erected by the Second Congregational Society in North Bridgewater, August 9th, 1826. By BENJAMIN HUNTOON.

We heard of this Sermon at the time of its delivery, but have not met with a printed copy until within a few days. We have been well rewarded in perusing it, and are glad to transfer to our columns some passages which may give an idea of its character. The occasion of dedicating a new house for public worship, especially when built, like that at North Bridgewater, for the accommodation of a new society, affords a suitable and convenient opportunity for rehearsing the religious belief of the worshippers, and stating the great principles on which they have associated themselves. To this purpose the occasion is frequently used; and we owe to it some valuable expositions of doctrine and faith. When this is done with propriety and charity, which perhaps is not always the case, it is at once an interesting and profitable occupation of the season. Attention is excited, knowledge is diffused, and the great truths of religion associated with the early and permanent impressions connected with the entrance on a new place of worship.

Mr Huntoon availed himself of these advantages in the sermon before us. He was addressing a society collected together for the enjoyment of their religious freedom and the exercise of their social devotions, in a manner to which they had not been accustomed. They had been living in a Calvinistic town, and trained to Calvinistic preaching. They had, for conscience' sake, withdrawn from the community with which they had for years been worshipping, and built this house that they might enjoy the preaching and ordinances of the faith under circumstances more agreeable to their views of scriptural truth and christian simplicity. They had, in spite of the obloquy attendant on heresy, separated from the popular faith, and set up their tabernacle to the service of the One God and Father of all. The day of consecrating to Him this tabernacle was, of course, a day of deep feeling, and would be a day of remark and inquiry to others. It would be the question of curiosity from all around, why this new temple and separate worship? to what end, and on what principles is this company of Christians proceeding? It was therefore well, that, as if in reply to inquirers, the preacher should take up his parable, and say with Paul,—"This I confess unto thee, that after the way which they call Heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." This is Mr Huntoon's text. He takes his stand as a *heretic* by side of the *heretic Paul;* and is neither ashamed nor afraid to meet, as that apostle did, the wonder and outcry of the multitude. He knew that the glorious company of the apostles had borne the reproach of *heresy*, and why should we shrink? The noble army of the martyrs had bled and died as *heretics;* and why should we care to front hard names and censorious talk? The bold and pious reformers, men of whom the world was not worthy, were proscribed and denounced, and hunted down as *heretics;* why then should not we glory in the name? The first men, the greatest benefactors of the world, have been branded as heretics, and their names cast out as evil. It is an honor to bear the same name. We should rejoice, we should glory in it, that we are counted worthy to suffer this reproach with them. We could not,—as the apostle says, [1 Peter iv, 15,]—suffer as evil doers—or *as busy bodies in other men's matters;* but to suffer as *Christians* we will not be ashamed, but rather glorify God on this account.

Under the influence of feelings like these, the preacher first shows that this obloquy and opposition to which the apostles were exposed as heretics, has been the common lot of the benefactors of mankind in all ages. This he illustrates at length.

"It has been the disingenuous policy of those in the possession of power, both in church and state, to brand, with titles and epithets of heresy and rebellion, all, who have attempted to enlighten the world, to correct popular errors, and to deliver mankind from the bondage of ignorance and superstition."

"A most base and unmanly artifice was employed [in the first days] to bring into disgrace and contempt the preachers and the doctrines of christianity. The leaders of the popular religion took this method, to prejudice the minds of the people, and to secure their own influence and authority."

"The sufficiency of the scriptures as a perfect rule of faith, and the right of private judgment in explaining them, was the distinguishing creed of the reformers. To prevent the establishment of this creed, millions have been sacrificed on the altar of persecution. To stop the progress of the reformation every thing terrific in the power of the civil authority, and every thing awful in the denunciations of the ecclesiastical tribunal were put in common requisition. From the stake, from the scaffold and the infernal walls of the inqusition, the spirits the of martyrs have soared to heaven to plead the cause of reason and conscience before the throne of God."

"Let us point out to special attention this citation from Paley. But when was the world, that is, the leaders of the world, ever known to be on the side of reform? If we wait for improvement, says Dr Paley, 'till church governors solicit, or ministers of state propose it, I will venture to pronounce that (without His interposition with whom nothing is impossible) we shall remain as we are till the renovation of all things."

The next proposition of the preacher is, that the frankness of the apostle in avowing his religious faith should be imitated by all the disciples of Christ. Under this head the following remarks are worth attention.

"We do not believe the doctrine, which has sometimes been charged upon us, that it is no matter what a man's faith is, provided he be sincere. We do not look upon error as neutral and innoxious in its influence upon christian character and christian holiness. And if this charge has been alleged against us, because we have been behind our opponents in zeal and activity in making proselytes to our peculiar views of religion, the reason has not been, that we attach less importance to the truth of our opinions than others, but that we feel no right, and possess no warrant from our Master, to assume an authority which he has not given to any of his fallible and imperfect disciples over the conscience and faith of their brethren. Strongly as we are attached to our opinions, firmly as we are convinced in their truth, and deeply as we are interested in their diffusion, we dare not say that our fellow chistians must see with our eyes, and wear the livery of our understandings in order to salvation. We have not the presumption to believe that all truth, and wisdom, and honesty are on our side. We arrogate to ourselves no right to censure or condemn any one who may entertain opinions different from our own. All that we ask is the enjoyment of that perfect liberty of conscience which Jesus has given to all his followers. We would take no methods to propagate our opinions, but what are furnished by argument and evidence, by reason and revelation. Let these be stated with frankness, let them be distinctly understood, let them receive a full and candid examination and we have very little apprehension as to the result. The truth needs but to be known in order to triumph. Error in its nature is changeable and temporary, but truth, like the sun, however she may be compelled to conflict with clouds and tempests, will eventually break forth, and pouring her light upon the darkened atmosphere of error will purify it, an diffuse and irresistable lustre, and happy serenity over the face of a regenerated world."

We should also imitate the apostle in building our heresy, as he did his, on the holy scriptures. Under this head he goes on to show that the main doctrines which are branded and cryid down as our heresy, are in fact, the doctrines of the Bible. For example, *the unity of God.*

"If we believe that God is to be worshipped as one, single, infinite, undivided mind, the sole, independent, uncreated spirit it is because the bible tells us 'The Lord our God is one Lord.' This we take in no modified sense, but as strictly and unequivocally true. We understand it as we should similar lan-

guage, in other books, when applied to a person or individual, to mean *one* and *one* only.—We search, with Paul, the law and the prophets, and we find not a single passage in contradiction with the one above cited. We cannot find, that the Jews throughout their national history were permitted to consider Jehovah in any sense but one individual Being."—"We listen to the prayers of our Saviour, to select an all perfect example of religious worship. He addresses God as his Father, and declares that 'this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' His directions to his disciples are equally obvious."—"We therefore reject the triune form of worship, as unauthorized by the language of scripture, or the example of Jesus and his apostles."—"Let them point out a single prayer, either of the patriarchs or prophets, of Jesus Christ or his apostles in which the phraseology of modern Trinitarians is to be found. We frankly acknowledge that we cannot find it in our bibles, and we do not believe it is there. And for this reason we reject it, and after the way which they call heresy we worship the God of our Fathers, the God and Father of our Lord Jesus Christ, believing all things that are written in the law and the prophets, in the gospels and epistles."

In the same way he shows that our heresy respecting the character of God, and the way of acceptance, and the offices and mediation of Jesus Christ, is founded on the instruction of the Bible. Having stated these points, in brief and general terms, he speaks of the purpose for which the house has been built, and to which it should be devoutly consecrated, and concludes with the following address.

"*Christians*—At this table you are to meet in holy friendship to commemorate the Saviour's dying love, to celebrate the memorial of his death, and to renew your promises of zeal, fidelity and attachment to his cause.—Make not this simple, affecting, unostentatious rite of religion of no avail, by drawing around it the barriers of awful gloom and mystery. Make it not the cause of contention and alienation between the disciples of one common Lord. Debar not any, who name themselves by the name of Christ, who acknowledge him as the Son of God, and own him as their Saviour, from being received into the bosom of this church, and admitted to all the privileges and institutions of his religion. This profession was sufficient eighteen hundred years ago, to constitute men Christians, and entitle them to all the ordinances of the gospel. This was the profession which the Apostles required. Let not man then presume to lord it over God's heritage, by setting up standards, which the scriptures do not sanction, and which the Saviour himself never approved. Call no man master on earth. One is our Master even Christ, and we are all brethren. And so long as these walls shall withstand the attacks of time and the elements; and human beings, polluted with sin, shall here assemble to be enlightened, sanctified and saved, may they echo continually with the gracious invitations of the gospel, with the promises of forgiveness, and the overtures of pardon and eternal life. Ye holy walls! consecrated to the religion of Jesus, 'Peace be within you. For my brethren and companions' sake, I will now say, peace be within you,' henceforth and forever."

We have been gratified with this discourse, which was adapted to do good on the occasion of its delivery and to leave impressions of truth and piety, which we trust will not be effaced. We might point out some coincidences of thought and expression with other discourses delivered on similar occasions; but from the similarity of subjects, this is not surprising.

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 16, 1826.

There is nothing that seems to us to afford more just occasion of surprise, than the manner in which Morality is treated in the christian community. We hear some persons, even in the pulpit, cry it down by name, and sneer at it. And we observe others, who honor it with their lips, neglecting it in their lives. As if it were possible that there can be religion without it—as if it could be in any sense worthless, or as if any thing could answer as a substitute for it. Yet we suspect that its worth, obligation, extent, and strictness are very partially appreciated; or if acknowledged in words, are insufficiently regarded in practice.

We are persuaded that, in our community, there is an habitual reverence for it. We think that no forms or doctrines of religion would be countenanced, which should seem unfavorable to it. Yet do there not exist amongst us lax principles of conduct and rules of life, which by no means correspond to the value which is thus attached to it? Are we not too willing to conform to the standard of the world? to be satisfied with what is reputable and agreeable to the habits of society, without looking further? In transactions of business—do we not too readily substitute the questionable counsels of personal interest, for the rigid requisitions of religious honesty? In conversation—do we not too readily say what we think *had better be said* than what is strictly true? and strive to give a complexion to stories which shall suit our purposes, rather than present the exact statement as it is? Christian morality regards the *motive*. Does not ours too much confine itself to the outward *act?* Christian morality makes *humility* a cardinal point. Are we not too ready to boast of our *pride*, and cherish it as an essential and most laudable trait? Christian morality lays stress on *self denial*. Is it not too common amongst us to sneer at it; to account self indulgence innocent and becoming; to encourage every one to live in luxury and pleasure to the extent of his means; and to think meanly of him, if we find him depriving himself of conveniences and indulgences which those around him enjoy?—Christian morality is essentially and heartily *benevolent*. Is not ours too consistent with a discreet and calculating selfishness? is it not such as to allow us to seek too exclusively our own comfort and pleasure, and to be backward in exertions or sacrifices for the benefit of others? Are there not those who account Liberality to consist in freedom from restraint? and who think, that as their liberal notions are honored by *free inquiry*, so also they may be by *free living?* and that when the mind is delivered from bondage to creeds and systems, it should be delivered also from subjection to all rule but its own will? And upon this ground, without oversetting the standard of the gospel, or bidding defiance to its requisitions, do they not mournfully lower its tone? and prevent it from having that commanding influence, that peremptory authority, that paramount and thorough control, which of right belong to the law of the Eternal Sovereign? These queries may do good, if weighed and applied.

The prospectus published in another column of this paper deserves the attention of our readers. The acquaintance, which most persons, even those who are familiar with books, have with the old English divines, might be profitably increased. Among these South holds a preeminent rank, and whatever may have been the faults of his temper or conduct, his sermons entitle him to honorable remembrance. He was engaged in a famous controversy with Dr Sherlock on the subject of the Trinity, in which each disputant ran to such an extreme in his statements, and such warmth was manifested, that the king interposed. South died in 1716 at the advanced age of 83.

We have fallen in with *Worcester's Primer*, and feel constrained to speak of it as a little work of great excellence of plan and execution. It is a first book for children, upon a novel plan, each lesson accompanied with directions for the teacher. It is printed in a large and plain type, in a neat form, and embellished with wood cuts and illustrations of superior workmanship.

From a printed return of the state of the Schools in Boston, designed to be presented to the Legislature, we find that the number of schools, *supported by the city*, is 74; the number of pupils 7044; the expense for the current year $54,417 00. The number of *private schools* is 141; in which are 3392 pupils; and the expenses of these schools $97,305 25. Making a total of 215 schools, 10,436 pupils, and $ 151,722 25 expended.

We have been desired to put the following queries to those whom it may concern. When these are answered, a few more will be added.

Did certain members of the church in Walpole apply suddenly to the church, on the Sunday preceding the late ordination, for an immediate dismission in order to form themselves into an orthodox church? And did not the church, with great propriety, considering the suddenness of the request, defer the consideration of it to a future day which was named?

Did Dr Beecher, alone or with others,—notwithstanding said request was still lying before the church, unacted on and not refused—proceed the next day or within a few days to organize the said persons into a church?

On Thursday, December 7, the Second Unitarian Church, in the city of New York, was dedicated to the purposes of Christian worship. It is situated in the upper or northern part of the city, a few steps from Broad way, at the corner of Prince and Mercer streets. It is larger than that in which Rev. William Ware officiates, and, we are told, is finished with great neatness, but without ornament. We are happy to lay before our readers the following account of the services of dedication, for which we are indebted to a correspondent.

"At an early hour the house, whichis large, was filled to overflowing by a congregation that appeared throughout remarkably serious and attentive. The services began with a hymn by Mr Bryant, written for the occasion. Then followed the prayer of dedication and reading of selections from scripture by Mr Ware. The discourse was one of Dr Channing's happiest and most powerful efforts; and though expectation had been raised to the highest, it was fully realized. He appears to have thought that it was an occasion for great plainness and distinctness. I think he judged rightly: and judging so, I am confident there is no preacher living, who could have carried his purpose into execution with so much effect. The text was Mark xii. 29, 30. "And Jesus said unto him, the first of all the commandments is hear O Israel: the Lord our God is one Lord; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment." He spoke an hour and twenty minutes. He began by stating the object for which that house had been built and dedicated. It was, he said, that the gospel might be inculcated there—the gospel as understood by that class of believers commonly called Unitarians. He acknowledged that as a body we were desirous that our sentiments might spread and prevail, and he wished to state the ground of this desire. It was not merely because we thought them true, but because we thought them peculiarly adapted to promote a deep, enlightened and happy piety; and much more adapted to do this than any of the opposing systems—than any of the forms of Trinitarianism. This is the position he undertook to establish, and he did it in a manner the most irresistible and impressive. 1st. by showing that we acknowledge but ONE *infinite mind*, so that our piety is not dissipated, distracted and consequently weakened by a multiplicity of objects. 2ndly, our views lead us to regard God as a *pure spirit*, while the Trinitarian hypothesis by supposing him to have been incarnate, and frequently presenting him in this state as an object of adoration, has an opposite effect. 3rdly, Unitarianism recognizes the *perfection of God*, while in the other systems this is impaired or lost, in the first place by division, and in many instances by ascribing to him dispositions and measures derogatory to his character. 4thly. Our views accord and harmonise with all *nature*—while those of our opponents are shut up in a few lines of scripture, and even the most gifted minds have not been able to find them. 5thly. Our views admit of *improvement* and *advancement* with the progress of society and the human mind; whilst most others are fixed, limited, cramped—not supposing it possible that any more light should be received. 5thly. Unitarianism makes the *piety of Jesus Christ* the principal feature in his life and character. What he had written under this division he said that his failing strength constrained him to omit in the delivery. Lastly Unitarianism is better adapted to the nature and condition of man as a *sinner*, than the popular theology. It was under this head that the preacher laid out his whole strength, and the effect was astonishing. There were statements here given, which will thrill in the bosoms of many who heard him to the last days of their lives. I can give you no just idea of them, and I will not attempt it. Indeed I ought to say that all I have written is but a very hasty, and probably in many respects, inaccurate glance at the leading topics of this great sermon. Undoubtedly however, it will soon be given to the public, as it is one of the few occasional discourses that are meant for the whole world."

The Christian Inquirer in speaking of the services on this occasion uses the following language.

"We are unable, did our time and limits permit, to express in sufficiently strong terms, our admiration of this profound and manly exhibition of the sentiments of Unitarians, and we are persuaded no one, who listened to the discourse with any attention, but must acknowledge, that for closeness and strength of reasoning, it has been seldom exceeded by any sermon which has been delivered from our pulpits. Several of the arguments in favour of the Unity of God were new and original, and the illustrations of the pernicious tendency of Trinitarianism were uncommonly clear and forcible. We have only time to say the Discourse was worthy of Dr Channing, and, as it will be published soon, our readers who did not hear it, will then have an opportunity to read and judge for themselves. Rev. Mr Walker, of Charlestown, Mass. offered an appropriate prayer, at the close of the services.

It is about one year since the corner stone of this building was laid with appropriate religious exercises; it has been erected at the expense of a number of spirited and zealous individuals, for the purpose of accommodating those who live in the upper part of the city, and of promoting the pure and simple doctrines of christianity. Its location being pleasant and healthy, as well as the neatness and elegance of the building, evince the good taste and judgment of the proprietors, and from the good will, which has been manifested towards the undertaking by liberal minded men of different sects, we have reason to hope that their disinterested and praiseworthy exertions will be crowned with success."

The following is the Hymn written for the occasion by William C. Bryant, Esq.

1. Oh Thou whose own vast temple stands,
   Built over earth and sea!
   Accept the walls that human hands
   Have raised to worship thee.

2. Lord! from thy inmost glory send,
   Within these courts to bide,
   The peace that dwelleth without end
   Serenely by thy side.

3. May erring minds that worship here,
   Be taught the better way,
   And they who mourn and they who fear,
   Be strengthened as they pray.

4. May faith grow firm and love grow warm
   And pure devotion rise,
   While round these hallowed walls, the storm
   Of earth-born passion dies.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I was much pleased in common with many others, with a letter from a father to his daughter, contained in a late number of the Register. And I have taken the liberty to send you a copy of some remarks from a father to his son and daughter, extracted from a work I have lately been reading, which is not, I believe, in the hands of every one, with a view, if you see fit, of their finding a place in your columns. If they meet your approbation, the remainder shall be handed you in time for the next paper.

E. Y.

We have assumed the responsibleness of making one or two slight alterations in this article, and we regret that the excellent thoughts it contains are not expressed with more simplicity and clearness.

"'You are now leaving us, my son,' said the father, 'to make your entrance into the world; for though, from the pale of a college, the bustle of ambition, the plodding of business, and the tinsel of gaiety are supposed to be excluded; yet as it is the place where the persons that are to perform in those several characters, often put on the dresses of each, there will not be wanting even there, those qualities that distinguish in all. I will not shock your imagination with the picture which some men, retired from its influence, have drawn of the world; nor warn you against enormities, into which, I should equally affront your understanding and your feelings, did I suppose you capable of falling. Neither would I arm you with that suspicious caution, which young men are sometimes advised to put on; they who always suspect will often be mistaken, and never be happy. Yet there is a wide distinction between the confidence which becomes a man, and the simplicity that disgraces a fool; he who never trusts is a niggard of his soul, who starves himself, and by whom no other is enriched; but he who gives every one his confidence and every one his praise, squanders the fund that should serve for the encouragement of integrity, and the reward of excellence.

"In the circles of the world, your notice may be frequently attracted by objects glaring, not useful; and your attachment won to characters whose surfaces are showy, without intrinsic value. In such circumstances, be careful not always to impute knowledge to the appearance of acuteness, or give credit to opinions according to the confidence with which they are urged. In the more important articles of belief or conviction, let not the flow of ridicule be mistaken for the force of argument. Nothing is so easy as to excite a laugh at that time of life when seriousness is held to be an incapacity of enjoying it; and no wit so fertile, or so dangerous, as that which is drawn from the perverted attitudes of what is in itself momentous. There are in most societies a set of self-important young men, who borrow consequence from singularity, and take precedency in wisdom from the unfeeling use of the ludicrous; this is at best, a shallow quality; in objects of eternal moment, it is poisonous to society. I will not now, nor could you then, stand forth armed at all points to repel the attacks which they may make on the great principles of your belief; but let one suggestion suffice, exclusive of all internal evidence, or extrinsic proof of revelation. He who would undermine those foundations upon which the fabric of our future hopes is reared, seeks to beat down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose.—Would he pluck its little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its wo? The way we tread is rugged at best; we tread it, however, more lightly by the prospect of that better country to which we trust it will lead; tell us not that it will end in the gulph of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam, which, amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.

"Two great movements of the soul, which the moulder of our frames has placed in them, for the incitement of virtue, and the prevention of vice, are the desire of honor and the fear of shame; but the perversion of these qualities, which the refinement of society is peculiarly unhappy in making, has drawn their influence from the standard of morality to the banners of its opposite; into the first step on which a young man ventures, in those paths which the cautions of wisdom have warned him to avoid, he is commonly pushed by the fear of that ridicule which he has seen levelled at simplicity, and the desire of that applause which the spirit of the profligate has enabled him to acquire.

"Pleasure is in truth subservient to virtue. When the first is pursued without those restraints which the last would impose, every infringement we make on them lessens the enjoyment we mean to attain; and thus wise is our construction, that when we would be blessed beyond the pale of reason, we are blessed imperfectly. It is not by the roar of riot, or the shout of the bacchanal, that we are to measure the degree of pleasure which he feels; the grossness of the sense he gratifies is equally insusceptible of the enjoyment, as it is deaf to the voice of reason, and, obdurated by the repetition of debauch, is incapable of that delight which the finer sensations produce, which thrills in the bosom of delicacy and virtue.

"Libertines have said, my Harriet, that the smiles of your sect attend them; and that the pride of conquest, where conquest is difficult, overcomes the fear of disgrace and defeat. I hope there is less truth in this remark than is generally imagined; let it be my Harriet's belief, that it cannot be true, for the honor of her sex; let it be her care, for her own honor, that it may be false as to her. Look on those men, my child, even in their gayest and most alluring garb, as creatures dangerous to the peace, and destructive to the welfare of society; look on them as you would on a beautiful serpent, whose mischief we may not forget while we admire the beauties of its skin. I marvel, indeed, how the pride of the fair can allow them to show a partiality to him who regards them in an inferior light, in whose opinion they have lost all that dignity which excites reverence, and that excellence which creates esteem.

"Be accustomed, my love, to think respectfully of youself; it is the error of the gay world to place your sex in a station somewhat unworthy of a reasonable being, and some individuals of ours, who address themselves to you, think it a necessary ingredient in their discourse, that is should want every solid property with which sense and understanding would invest it. The character of a female pedant is undoubtedly disgusting; but it is much less common than that of a trifling or an ignorant woman. The intercourse of the sexes is, in this respect, advantageous, that each has a desire to please, mingled with a certain deference for the other; let not this purpose be lost on one side by its being supposed that, to please yours, we must speak something, in which fashion has sanctified folly, and ease lent her garb to insignificance. In general, it should never be forgotten, that though life has its venial trifles, yet they cease to be innocent when they encroach upon its important concerns; the mind that is often employed about little things will be rendered unfit for any serious exertions; and though temporary relaxations may recruit its strength, habitual vacancy will destroy it."

FOR THE CHRISTIAN REGISTER.

A REMARKABLE PARAGRAPH.

In the Christian Observer for April, 1826, we have a "Review of Davison and Molesworth on Primitive Sacrifices," which contain the following paragraph:—

"In making these remarks on some parts of Mr Davison's reasoning, we fully agree with him that nothing further should be taught, as from scripture, than the plain text of scripture shall distinctly warrant. At the same time, what the bible intimates should be received as intimations, as well as what it teaches maintained as doctrines. A great and remarkable reserve is observable in the holy volume on many subjects. There is no doubt that our Saviour plainly asserted his own Deity; yet it is equally clear, that the apostles continually speak of him as a prophet, and even use perpetually the apparently guarded language 'God the father and our Lord Jesus Christ;' from which a negative argument, like that of our author on the silence of the Old Testament about the divine origin of sacrifice, might easily be constructed. In these matters the negative argument derived from silence is very precarious." page 235.

On this passage it may be remarked.

1. This reviewer professes to agree with Mr Davison, "that nothing further should be taught, as from scripture, than the plain text of scripture will distinctly warrant."

2. He is aware "that a great and remarkable reserve is observable in the holy volume on many subjects," among which he obviously classes the divine origin of the primitive sacrifices, and the doctrine that Jesus Christ is the true God.

3. The reviewer, however, ventures to say, "There can be no doubt, that our Saviour plainly asserted his own Deity." The words "plainly asserted his own Deity" are capable of two very different meanings. If it was said of Saint Paul, "that he plainly asserted his own Deity," we should naturally suppose the meaning to be, that he clearly told what object or being he worshipped as *his* God. In this sense "our Savior plainly asserted his own Deity,"—that is, he plainly acknowledged the God of Israel to be *His* God, and "the only true God."

Yet the reviewer probably meant that Jesus Christ "plainly asserted" that he himself was God. But when or where did he ever assert this doctrine? Was it asserted or even implied in his prayers, in which he acknowledged God the Father, to be "the only true God?" Was it asserted in his language to his disciples, "I ascend to my Father and your Father, to my God and your God?" Or was it asserted in his language on the cross, "My God, my God, why hast thou forsaken me?" We may further ask, how could the reviewer say—"*There is no doubt*, that our Savior plainly asserted," *that he was God*, when it was well known that myriads of professed Christians not only "doubt" but *deny* the fact.

4. Though the Reviewer says, "There is no doubt that our Savior plainly asserted his own Deity," he frankly adds, "Yet it is equally clear, that the apostles continually speak of him as a prophet, and even use perpetually the apparently guarded language, 'God the Father and our Lord Jesus Christ.'" But are not ministers of this day denominated heretics for imitating this acknowledged example of the apostles? And how are we to account for this "guarded" practice of the apostles but by admitting that they *were not Trinitarians?* and that they had never understood our Lord to assert that he was God? Were they so timid or so unfaithful as "perpetually" to omit what they knew to be a a fundamental doctrine of the gospel? Nay, were they such false witnesses as to "continually" use a language which tended to mislead the minds of their hearers or readers? Ought we not rather to admit, that the apostles had never heard of the doctrine of the Trinity, nor that Jesus Christ was the Supreme God, than to believe that these chosen witnesses were so unfaithful? How much disgraceful contention in the church would have been avoided, had the ministers of the gospel in all ages followed the "guarded" example of the apostles, in their manner of speaking of the Lord Jesus Christ!

Though the Christian Observer seems to imagine "that the negative argument derived from the silence" of scripture "is very precarious;"—yet others may not only agree with him, "that nothing further should be taught, as from Scripture, than the plain text of Scripture will warrant"—but, also may think, that "the great and remarkable reserve of the holy volume," in respect to asserting the doctrine of the Trinity, or that Christ is God, should excite the same "reserve" in all Christians. It is surely a lamentable fact that for fourteen centuries the professed disciples of our Lord have been divided into unfriendly and hostile parties about doctrines, in regard to which "there is a great and remarkable reserve in the holy volume."

H. L.

FOR THE CHRISTIAN REGISTER

DR SOUTH.

The design of a select publication from the discourses of this divine, announced some months since and soon interrupted by other engagements of the editor, is now resumed. Dr S. formed with Barrow and Taylor, that distinguished, triumvirate of preachers which illustrated the period of Charles II.; and from the manner in which he is referred to and quoted by the essayists of Queen Anne's reign, his reputation would seem to have outshone at that period either of his great cotemporaries--probably indeed of most of the preceding divines of the church But in despite of the celebrity which followed him through his long life and for some generations after, like most great men, it has become something fainter seen through the long vista of nearly a century and a half; and there are those even of a theological turn and taste, who are comparatively strangers, it may be, to his history and his works. With the view of making his merits better known, the following *proposals* are issued.

Proposals for publishing by subscription a Selection from the Discourses of Robert South, D. D.

"The English editions of Dr South comprise six octavo volumes; and those which include his posthumous discourses extend to several more. Few persons however have the ability to procure or even the wish to own so large a collection of works of this nature; and except in public libraries, they are not often to be found. This has long made a volume, like that proposed, in the view of many, a desideratum. It is somewhat singular, that while two distinct volumes after this plan, of his cotemporary Barrow,—scarcely better known in succeeding times, certainly not in his own,—have been published at the Clarendon press within this century; the like office has never been executed for South. To expatiate however on the celebrity of his name or the great *merits* of his sermons, in order to evince their claim to the patronage of the theological public, must surely be needless. Those who are most conversant with these sermons, know them to be strictly *unique* among the writings bearing this name; while very imperfect justice it is feared, is done them by those who know them only by popular fame. It is altogether a mistake, though is is probable made by many, to suppose that the pretensions of South rest on his sarcastic wit and pleasantry. These traits are indeed more strictly characteristic of him than any other; but the fine sense and the vigorous eloquence which the more serious parts of his sermons every where exhibit, would of themselves entitle the author to a place with the first preachers of his church or his language.

"To this selection will be prefixed such notices of the life and character of Dr South as can be gathered from existing materials. The volume will be handsomely printed in one vol. 8vo., embracing about 450 pages. Price $2 25. This design was projected and announced several months since; but new engagements suspended its prosecution, and the mind of the editor has been occupied during the whole interval by other cares. It will now be resumed, if sufficiently encouraged, and be completed with all convenient despatch."

Cambridge, Dec. 1826.

CONGRESSIONAL SUMMARY.

A quorum of both branches appeared at the call of the rolls, by the respective Clerks, on Monday the 4th inst. at 12 o'clock. In the Senate there were two new members present, Messrs *Silsbee*, of Mass. and *Rodney*, of Deleware. There will be other new members of that body, in consequence of the death of former members. We regret to learn that Mr *Mills*, of this State, was detained on the road by sickness. Messrs *Macon* and *Smith*, the two oldest members of the Senate, were appointed a committee, to join with the House, to wait on the President; the House added Messrs *Lathrop*, of Mass. and *Metcalf*, of Kentucky. The Message was delivered on Tuesday; it is by far too long a document for our columns. We give a summary of it from the Daily Advertiser.

PRESIDENT'S MESSAGE. For the benefit principally of those who have not leisure to read the message for themselves, we present the following summary of the principal topics. After some observations of a more general nature, the message proceeds to give a review of the state of our foreign relations. After alluding to the death of the late Emperor Alexander, by which "the United States have been deprived of a long tried, steady and faithful friend," informs us that the reigning Emperor of Russia has given the most satisfactory assurances that his sentiments towards the United States are conformable to those which had been entertained by his brother.—Our commercial relations with France are stated to be on a satisfactory footing. By the terms of the late convention, three fourths of the discriminating duties levied in the ports of each country on the vessels of the other, have been abolished, one fourth on the first of October of each of the three last years, and the remaining fourth if the convention continues, will cease on the first of Oct. next, and from that time there will be an equality of duties on the vessels of the two nations, in their respective ports. There is no change in the condition of the private claims of the merchants of this country on the French government.—The government of the Netherlands, which had abolished discriminating duties on imports in our vessels, in consequence of which, by an act of Congress, the discriminating duty on vessels of that country in our ports was abolished, has granted a bounty on national vessels, consisting of a return of 10 per cent of the duties. The President considers this measure as similar in effect to a discriminating duty, and recommends the case to the consideration of Congress.—The treaties with Denmark and Central America, have been ratified.—The commercial treaty with Sweden has expired, but it is proposed, by both parties, to renew it.—In relation to the exclusion of our vessels from the British American and West India Colonies, in consequence of our government not having acceded to the terms on which those ports are by an act of parliament opened to ships of all nations, the message confirms the report that had prevailed. that the British government declines negotiating concerning it; having already regulated the conditions on which foreigners shall participate in the trade of those colonies by a legislative act. The North-eastern, and North-western bounderies are not yet settled, and also the claims for compensation for slaves carried away in the late war.—The departure of Mr Sargeant to join the South American Congress, is mentioned, and it is announced that a successor to Mr Anderson will be nominated to the Senate.—A treaty negotiated with Mexico has been received, and will be laid before the Senate for ratification.

The receipts of the Treasury for the three first quarters of the current year amounted to $19,585,932, and those of the present quarter are estimated at $6,000,000. The expenditures of the three first quarters amounted to $18,714,226—those of the present quarter are expected to amount to $6,000,000. The above expenditures include more than eleven millions to the public debt. The balance in the Treasury, which at the beginning of the year was $5,201,650, will be increased nearly a million at the beginning of the next.—The amount of duties on imposts which have accrued and will accrue during the year, is estimated at $25,500,000, which, after deducting the drawbacks, will afford a revenue for 1827 of about $20,400,000. The receipts from the sale of public lands, bank dividends, and other sources, are expected to increase the revenue of the next year to about $23,000,000. On the 1st of January next the public debt will be reduced to less than seventy four millions. The message describes in considerable detail the state and operations of the Military and Naval Departments. The estimates for the appropriations for the former for the ensuing year, exceed five millions of dollars, and for the latter three millions. The navy now consists of twelve ships of the line, and twenty frigates, besides sloops of war and smaller vessels.—The President recommends the continuance of the annual appropriation for the increase of the navy, to be applied. if not to the building of ships, to the accumulation of timber and other materials, for the construction of docks or the establishment of a naval school.

IN THE SENATE ON WEDNESDAY. *Mr Hayne*, of South Carolina, pursuant to notice given on Monday, introduced "a bill to establish a Uniform System of Bankruptcy throughout the United States."

The bill was read, and passed to a second reading

On Thursday. Mr Wm Smith, appointed a Senator from the State of South Carolina, in the place of Mr Gaillard, deceased took his seat.

The bill to establish a uniform system of bankruptcy throughout the United States, was read the second time, and, on motion of Mr Hayne, was referred to a Select Committee of seven members, which being ballotted for, the following gentlemen were appointed thereon, viz. Messrs. Hayne, Berrien, Silsbee, Smith, of Md. Van Buren, Johnson, of Kentucky and Sanford.

Mr Johnson, of Kentucky, gave notice that he should, tomorrow, ask leave to introduce a bill to abolish imprisonment for debt.

IN THE HOUSE OF REPRESENTATIVES. *Mr Little* introduced the following resolution, which lies on the table.

Resolved, that a Committee be appointed to inquire into the expediency of proceeding by law the present session, for the apportionment of Representation among the several States, under the fifth enumeration of the inhabitants of the United States.

The subject of the President's Message were committed in their usual manner.

Messrs. Mallary, Condict, Conner, Wickliffe, Davis, White, Stevenson, Pennsylvania, were appointed a Committee on Manufacturers.

Thirty petitions were presented, and referred to the appropriate committees; among them was one by Mr Burges, from the Woollen Manufacturers of Providence and its vicinity, in the State of Rhode Island, asking that the duty upon imported woollens may be assessed upon the square yard, as upon cotton cloth, at a minimum valuation, and that a duty be imposed upon the same when sold by public auction. This memorial was referred to the Committee on Manufactures.

On motion of Mr Pearce, of Rhode Island, it was Resolved, That the Committee on Manufactures be instructed to inquire into the expediency of increasing the duty upon Wool imported into the United States.

FOREIGN INTELLIGENCE.

BUENOS AYRES. It appears that a plot of Gen. Frutos Rivera, to betray this country to the Emperor of Brazil, has been discovered.—This second Arnold has effected his escape. The barbarians have lately committed with community several depredations near Katel. Nay, it is said that they have killed 130 men of that garrison, wounded the commander, and carried off 40,000 head of cattle. It is confidently asserted that admiral Brown has been put on board of the frigate Buenos Ayres, by the private armed boat Son of May, off Bahia Bianca. It is with pleasure we learn that all dissentions in the national army have ceased. We learn by a private letter from Montevideo, which states that the Brazilian frigate Piranga has been entirely dismasted in a gale, and that one hundred men were killed by the accident.

ENGLAND. A meeting was held at Manchester, on on the 26th, for the purpose of considering the propriety of petitioning Parliament for a total and immediate repeal of the corn laws, for a prompt and very great reduction of the present very enormous amount of taxation, and for such a reform in the Commons' House of Parliament, as will secure to the people a proper and constitutional control over its members, especially as it regards the management of the public money, and prevent a recurrence of that bankruptcy and ruin which is now devastating the country, and which threatens to reduce England to the poorest and most despotic country in Europe. The meeting was numerous, and resolutions in favor of its object were passed with great unanimity.

GREECE. Extracts of letters received in Baltimore from persons who have the best means of obtaining correct information.—The Turks will not attack the Greeks, and the Greeks are too weak to make an attack on the Turkish large ships, although a few days ago they did make an attempt with their fire vessels, which terminated in the loss of three of them, since which the Turk is still lying off Mytelene with his whole fleet. The Greeks have either gone to Samos or to Hydra. On the Morea nothing is doing.—I last night communicated with Milo, and a boat has arrived in course of the day from Napoli. Lord Cochrane, [who was off Malta 23d Sept.] has not arrived, but was as usual daily expected. Ibrahim Pacha is remaining quiet at Tripolitza, waiting the arrival of the Egyptian fleet but whether it will come or not is to be doubted as it is said the Pacha's funds are exhausted.

RUSSIA AND PERSIA. From a report of General Yermoloff, dated the 24th of September, it seems that Abbas Mirza, after the defeat on the Clanhora, had been joined by Allair Khan, son in law to the Schah, and with their united forces, amounting to 9,000 regular infantry, 15,000 regular, and as many irregular cavalry, and 25 pieces of cannon, had again passed the Terter. General Madatoff had, upon this, joined, in the night of the 21st, Adjutant Gen. Paskevitch, in consequence of which, the Persians contented themselves with taking a position on the left bank of the abovementioned river. From another report of Gen. Paskevitch, it appears that on the night of the 25th September, he was attacked by the Persians, to the number of 35,000 men, commanded by Abbas Mirza in person, and three of his sons; but that the assailants, after a short engagement, fled in disorder, leaving behind 1,100 prisoners, 80 Caissons, and a quantity of baggage. The loss of the Russians was 50 killed, among whom was Col. Gretoff, and 250 wounded. The enemy was pursued in his flight, and when the latest report was sent on, it was thought that the whole province of Narabosch was already delivered from the Persians. This victory was considered so important, that the guns were fired at St Petersburgh, and the city illuminated on the occasion.

DOMESTIC INTELLIGENCE.

CITY ELECTION. The election for the choice of Mayor and Aldermen, Members of the Common Council, Wardens, Ward Clerks, Inspectors, School Committees, and Overseers of the Poor, for the year 1827, was held Dec. 11. Mr Quincy is reelected Mayor by a majority of nearly two votes to one. The result was, for Mr Quincy, 3162; for Mr Blake, 1748; scattering 24.

The gentlemen nominated for Aldermen, at the meeting held at the Hall of the New Market House, on Sunday evening, are elected by large majorities.

DEDICATION AND ORDINATION. The new Meeting house erected in Plymouth for the use of the Universalist Society, will be so far completed as to be dedicated to the One Living and True God on the 22d inst. in the forenoon. Sermon by Rev. David Pickering.

In the afternoun James H. Bugbee will be ordained to the work of the ministry, and the pastoral care of said society.—*Patriot.*

NAVIGATION OF THE CONNECTICUT. The new steam boat "Barnet," built by the Connecticut River Company for the purpose of towing boats on that river, has ascended without difficulty as high as Bellows Falls, passing all the rapids and locks. The success of this first attempt to navigate the river, by steam excites a deep interest in the inhabitants of the fertile valley of the Connecticut.

CAPE COD CANAL. We are indebted to the attention of the Hon. Mr Everett for a copy of a letter from the Secretary at War, transmitting to Congress a memoir on the survey of the route of the proposed canal between Buzzard's and Barnstable Bays. This survey, it will be recollected, was made by Major Perrault, of the U S. Engineer Corps, in the fall of 1825, but owing to the indisposition of the person charged with their transmission, the papers were not received by the head of the department till late in the following winter. Acompanying the memoir are three maps, exhibiting the topography of the country about the proposed canal route, and the distances, soundings, tides, &c. &c. It appears that the time of high and low water in Buzzard's Bay, precedes, by a medium of three hours, the same in Barnstable Bay; that the mean difference in Barnstable Bay between high and low water is 8 ft. 6 in. that the greatest rise of tides in this bay was 12 ft. for two days, 11 ft. and several inches for six days, and above 10 ft. for eight days: and that in Buzzard's Bay the greatest rise of tides was 6 ft. 9 in. for one day, above 5 ft. for eighteen days, and above 4 ft. the remainder of the month. To keep the bottom of the canal on a level with the lowest tide in Buzzard's Bay, the deepest cutting would be 34 ft. 7 in. The result of the soundings in both days give 10 ft. water only over the bars, which in equinoctial time, might be reduced to 8 ft. 6 in. thus limiting the navigation to vessels drawing eight to nine feet. The memoir anticipates no difficulty in constructing the canal from the nature of the ground itself, excepting from two patches of wood; but a serious annoyance is anticipated from the numerous springs and the porosity of the soil. The springs it is thought are supplied from the ponds, which it is conjectured would be drained by the canal.—*Patriot.*

NEW YORK ELECTION. The whole number of legal votes for Governor at the late election in the state of New York was 195,859, being an increase since 1824 of 5,314. Of these Mr Clinton had 99,781, Mr Rochester 96,078. For Lieutenant Governor, Mr Pitcher had 99,474, Mr Huntington 95,390.

WILLIAMS COLLEGE. We are happy to learn that the efforts on the part of this institution to raise by subscription the sum of 25,000 dollars for the endowment of a new professorship and the erection of chapel, have proved successful. The sources from which this bounty has been derived, are as follows;—

Boston - - -	$ 4,025
A gentleman in Newburyport	1,000
Northampton and Hadley, about	1,000
Troy - - -	1,430
Albany - - - -	1,130
New York - - - -	7,062
Newark, N. J. - - -	1,008
Williamstown and vicinity, at least	8,345
Total	$25,000

Observer.

LAKE CHAMPLAIN NAVIGATION. The Vergennes paper contains an interesting and important document, by which it appears that a most astonishing increase of commercial operations upon Lake Champlain has taken place since the opening of the canal. Previous to that event about twenty vessels were numbered on the borders of the lake. Now the whole number is *two hundred and eighteen*, the actual tonnage of which is estimated at no less than $12,000, a large portion of which are owned upon the Vermont side of the lake. The whole number of vessels and boats regularly navigating the lake, including those owned in Canada, are estimated at *three hundred and seventy-eight*. The amount of tolls received at Whitehall, up to the 30th September last, is $39,125,23; amount which will probably be received up to the close of the season, $5,000; total $44,125,23. Amount of cubic feet of round and square timber passing from the lake through the canal, 1,569,455 feet; superficial feet of sawed lumber, 43,112,948; number of thousands of shingles, 5,750.—*Montpelier Watchman.*

GENERAL SUMMARY.

THE OLDEST HOUSE IN SALEM. It was stated in one of the newspapers of this town some time since, that the house in High-street, known by the name of the *Old French House*, was the oldest in the town. We have recently been informed by a gentleman acquainted with the subject, that the dwelling house at Ward's Corner, on Essex and North-streets, is the oldest. It was built in 1642 by Captain George Curwen, and in 1746 the peaked roof was taken off, and a gamble roof built. This house is now owned and occupied by the descendants of the builder. In this house the examination of many of the unfortunate persons charged with witchcraft took place.—*Salem Gazette.*

LIFE OF NAPOLEON BONAPARTE. Messrs Longman & Co. of London, have advertised among books to be published in the course of the months of November and December, the Life of Napoleon Bonaparte, Emperor of the French, by the author of Waverley, &c. in 7 vols. post 8vo.

THE RIVER NIGER. Capt. Clapperton, in a letter dated at Eyo, the capital of Youriba, Feb. 22, says, "The celebrated Niger is only two days journey to the eastward of me. *Its course to the sea in the Bight of Benin can no longer be doubtful.*"

CANAL NAVIGATION. The close of autumn this year has been unusually mild, and therefore favorable to the completion of business connected with the canals. The rich products of the west and north have poured in upon us, gladdening the hearts of the merchants with remittances; and the bustle on our wharves, for three weeks past, has given evidence of greater activity than at any former period, even of this busy season. Saturday night the weather became cold, and yesterday the canal was closed by ice. Up to Dec. 1st, the whole number of boats which had passed the collector's office at West Troy the present season, inward and outward bound, was nineteen thousand nine hundred and sixty nine.

THE CANAL. The navigation of the canal the last year closed on the 10th of December. This year it may be said to have terminated on the 3d December, unless the returning mild weather (which is probable,) should open it again for a few days. The amount of tolls received at the Collector's office in this city, from the opening of the canal on 24th of April last, to the 1st Dec. inst. is $120,354 12.

MR GALLATIN returned to London on the 15th Oct. well pleased with his courteous reception in Paris, having been included in all the diplomatic fetes to which the visit of Mr Canning to that metropolis had given occasion.

IMPROVEMENTS IN WATER WHEELS. There has been exhibited on the Thames to Sir George Cockburn and the Hon. Mr Douglas (Lords of the Admiralty,) and Mr Barrow, their Chief Secretary, a new invention, by Messrs Richard & Hawtin Pearson, watchmakers of Oxford, when they were pleased to express their decided approbation of the plan adopted. It consists of a water wheel, possessing the property of entirely avoiding in its evolution the whole weight of the back or tail water, without exciting the slightest friction to attain it. The invention will be of the greatest importance to steam navigation, as it will require only about one half the power necessary to drive the wheels now in use, and occasion a great saving in fuel; or, if the same power be applied, it of course will increase the speed; it will also enable water mills to be worked during the time of a flood.

STEAM ENGINES. There is now in England 15,000 steam engines at work, some of almost incredible power; in Cornwall there is one of 600 horse power. Taking it for granted that on an average these engines are each of 25 horse power, this would be equal to 375,000 horses. According to Mr Watt's calculation, 5 1-2 men are equal to the power of a horse; we have thus therefore, a power, through the medium of steam engines, equal to near two millions of men. Each horse for his keep per year, requires the produce of two acres of land, and thus 750,000 acres are at the disposal of the inhabitants of Great Britain, more than if the same work which is now done by steam, had to be performed by horses.

CONTEST WITH A CONDOR. Got to Mendoza, and went to bed. Wakened by one of the party who had arrived; he told me that seeing the condors hovering in the air, and knowing that several of them would be gorged, he had also ridden up to the dead horse; and that as one of these enormous birds flew about fifty yards off, and was unable to go any farther, he rode up to him, and then jumping off his horse, seized him by the neck. The contest was extraordinary, and the rencontre unexpected. No two animals can well be imagined less likely to meet than a Cornish miner and a condor; few could have calculated a year ago, when the one was hovering high above the snowy pinnacles of the Corderilla, and the other many fathoms beneath the surface of the ground in Cornwall, that they would ever meet to wrestle and "hug" upon the wide desert plain of Villa Vicencia. My companion said he had never had such a battle in his life; that he put his knee upon the bird's breast, tried with all his strength to twist his neck; but that the condor, objecting to this, struggled violently, and that also, as several others were flying over his head, he expected they would attack him. He said that at last he succeeded in killing his antagonist; and with great pride he shewed me the large feathers from his wings; but when the third horseman came in, he told us he had found the condor in the path, but not quite dead.—*Head's Rough Notes.*

DREADFUL EFFECTS OF THE TIMES. The Village of Ravenstone, Bucks, was last evening thrown into the utmost alarm and consternation by the report that a labouring man, of the name of Bates, had attempted to destroy himself and his family, consisting of a wife and two daughters. The unfortunate wretch, it appears was a shoemaker, but owing to the great depression of the times, had not been able to get work during the last few weeks; his daughters, who were grown up, were in the habit of making lace, but, from the same cause, could not dispose of their work, and in consequence the whole family was reduced to the last stage of want and wretchedness. On Wednesday last, the unhappy father, unable any longer to witness the distresses of his wife and daughters, proceeded to a neighboring market town, and succeeded in obtaining a considerable quantity of white arsenic, which on his return home he mixed in a pudding, with the determination of putting an end to the lives of the whole family. The consequences were truly horrible, the father and daughters ate greedily of the unwonted fare, which the mother, supposing to be the effects of hunger, restrained herself from doing. In about an hour afterwards the father and his two daughters were lifeless corpses, and the mother now lingers in a most dangerous state; but little hopes are entertained of her ultimate recovery.

POST OFFICE. By the Post Master's statement, it appears that the net incomes is $79,000 this year—last year it was $45,000. The receipts from the Post Office, last year, over those of 1823, were $321,000.

CAPTAIN PARTRIDGE'S CADETS, are on their way to Washington City. It is the intention of Capt P. during the vacation in each year, to take a number of his Cadets with him on to Washington City—that they may have an opportunity of witnessing the mode of doing business in Congress, and also of becoming acquainted with the organization, duties, &c. of the several divisions of the executive departments of the government.

EMIGRATION. A party of Shawnee Indians amounting, as I am informed, in men, women, and children, to 500, passed through this place on the 14th inst. from their reservation at Wapaghkonetta, moving to the Missisippi. The celebrated Indian prophet, and a son of the great Tecumseh, were in the company. *Western Sun.*

BRITISH ECONOMY. The British Government are repairing the King's palaces at Windsor and St James, and the Buckingham palace, at an expense of £700, 000, three million of dollars; and half the nation starving.

A PROFITABLE WIFE. We are informed that there is a farmer in the town of B——, in Hampden county, who keeps 24 cows and makes great quantities of butter and cheese, with no help in the dairy but his wife. He has no children, and hires no labor except in the time of haymaking: during that busy season his wife brings the 24 cows from the pasture, milks them all herself, makes the cheese, takes care of one or two tons of cheese on the shelves, and does the cooking, washing, and other work of the family. —*Ham. Gaz.*

LITERARY FRAUD. The student in Brown University, to whom was awarded the Alumni Prize Medal, which he obtained by palming on the judges a piece copied from Blackwood's Magazine, has returned the prize, and it has been awarded to another young gentleman. It is stated that the student who committed this paglarism, was visited with such painful compunctions of conscience, that he could not enjoy his ill gotten bopty in peace.

NATURAL CURIOSITY. A gentleman yesterday exhibited to us a most singular production of nature, being an apple, of the pippin species, having a projection growing above the stem, exactly shaped like the head and neck of a *small bird*. It grew on a tree in an orchard at Marcellus, in Onondaga county, in this state, from which it was plucked by a boy, who was gathering apples. It has been presented to Dr Mitchell, and will be added to his extensive cabinet of natural curiosities.—*N. Y. Gaz.*

INTERNAL IMPROVEMENT. In Virginia public improvement was preceded by the gradual accumulation of a fund for the purpose, which now amounts to $2, 043,439, notwithstanding expenditures from it for bettering the navigation of rivers, for roads to the interior, &c.

SPECIE IN BOSTON. The total amount of specie in the Boston banks on the return day, the first Saturday of the present month, was $847,000; this is about $100,000 more than the return exhibited in May last.

CAPT. PARRY'S NEW EXPEDITION.—It is stated in an English paper, that, early in the spring. the Hecla is to be prepared to convey Capt. Parry and Capt Franklin to Cloven Cliff, in Spitsbergen, in lat. 79 deg. 52 min. From this point they are to depart for the Pole in two vessels, which will be made for use either as boats or sledges, as water or ice may be found. Two officers and ten men are to be appointed to each, with provisions for ninety-two days, which, if they only travelled on the average thirteen miles per day, and met with no insurmountable obstacles, would be sufficient for their reaching the long desired Pole, and returning to the Hecla at Cloven Cliff — During the Captain's absence, the boats of the ship are to be engaged in exploring the eastern side of Spitsbergen; and the officers and men of science in making philosophical experiments with the Pendulum, on magnetism and meteorology, in natural history, &c. The reward of success, besides the personal glory and general advantage attending this exploit will be 5,000*l*.

COTTON. The cotton crop of the U. S. for 1826, is 720,027 bales, being 120,778 bales more than in 1825. This however, is only the amount of *shipments* and not of actual produce.

GAMING. Three or four great men in England are accused of having enticed a young heir to Gaming, and intoxication, and to have won of him one evening upwards of $40,000—which they compromised by accepting about 20,000—but the young man has commenced a suit in the hope of recovering those.—The parties are so described in the London papers that they must be known there by every reader.

SALT SPRINGS, which are found in abundance in the western part of these states, are common in all countries. We have recently met with a description of the salt springs of *Franche Compte*, in France, which are somewhat remarkable.—They are situated in a deep cavern, to which access is easy by a flight of some sixty steps, at the bottom of which the traveller enters upon an arched room, forty feet in length and thirty-two in width. In a room leading from this are six salt springs, issuing from the same rock, which. with others, empty into a large basin. The water from this basin is conveyed in buckets into large stone reservoirs, one of which holds 15,000 and three others 25,000 hogsheads. From these it is drawn off into small cisterns for boiling. The water from these springs yields three ounces of salt for every pound of water. Besides the salt springs there are in the same cave several fresh water springs.

MARRIAGES.

In this city, Mr Ephraim P. Steel to Mrs Mary B. Reed.—By Rev. Mr Pierpont, Mr Thomas C. Wales to Miss Mary R. Holmes, second daughter of Mr Barzillai Homes.—Mr George Harris to Miss Sarah, daughter of Mr Jacob Gragg.—Mr Henry Learned to Miss Clarissa G. Bowker, of Scituate.

In Scituate, on Sunday, 25th Nov. Mr Noah C. Bailey, to Miss Mary Ann Dame, of Portsmouth.

In Halifax, John Pool, Esq. aged 73, an old revolutionary soldier, to Miss Bethiah Lucas, aged 57.

In Eastport, Mr Alexander Todd, of Calais, to Miss Harriet J. daughter of Capt Robert Little.

DEATHS.

In this city, on Monday last, Mr Wm. Pierce aged 36.

In Cambridgeport on the 4th inst. Mrs Sarah Wallage aged 39.

In Gloucester, on the 5th William Pearson, Esq. Æt LXXXVI. He was an early advocate for the cause of American Liberty, and commanded a company of minute men in the Revolution, was a firm and steadfast supporter of the Republican principles a good citizen and a friend to the needy.

In Lincoln, N. C. Capt. John Dillinger, aged 86. he was a patriot of the Revolution, and distinguished himself at the battles of Romsours, the Cowpens, and other places.

FOR SALE

AT the "House for the Employment for the Female Poor," in High Street,

Towels, coarse and fine; Comforters; Sheets; Pillow-cases; Shirts; Neck-cloths. and various other articles.

The design of this institution is, to enable the poor to provide for their own, and the wants of their children, *by their own industry*. Much of their work is done by the female children of the poor, in a very large school, which is to be supported by the sale of the articles that are made in it. What charity can be more unexceptionable in its character than this? Or, how can good be done at a cheaper rate, than by the purchase of these article? D16

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf.

MRS BARBAULD'S WORKS.

THIS day published at the Christian Register Office, "An Essay on the Origin and Progress of Romance-Writing, (by the late Mrs Barbauld.) This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public, but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810. 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, and will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents.

The three vols. complete, and neatly bound in boards, may be obtained at 81, Washington St. at 87 1-2 cents per vol. The price will be raised to one dollar per vol. after the first of January.

D 9 epis3t

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may behad on reasonable terms for distribution.

nov 4 4t

FAMILY PRAYERS.

FOR Sale at 81 Washington Street. "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q Sewall.

THE TWO BIRTH DAYS.

JUST published at 81 Washington street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istf

NEW SCHOOL BOOKS.

LATELY Published and for sale by the Publisher, J. PRENTISS, Keene, N. H. by RICHARDSON & LORD, and HILLIARD, GRAY, & Co. and by most other Booksellers in "town and country."

The Literary and Scientific Class Book,—Embracing the leading facts and principles of science, illustrated by engravings, with many difficult words explained at the heads of the lessons, and questions annexed for examination, designed as exercises for the reading and study of the higher classes in common schools. Selected from the Rev. JOHN PLATTS' *Literary and Scientific Class Book*, and from various other sources; and adapted to the wants and condition of youth in the United States. By LEVI W. LEONARD.

Poetry.

FOR THE CHRISTIAN REGISTER.

PARAPHRASE OF THE XVI. PSALM.

Lord, who near thee on earth shall dewll?
Who draw from thy eternal well?—
Who in thy courts rejoice to meet?
Who with delight thy saints shall greet?

"He who would in my presence live,
With saints and angels praises give;
Must walk in love with all mankind,
Nor scandal of his neighbor find.

"His life a pattern to the meek,
His lips unknown to all deceit,
The orphan and the widow's friend,
Who to the poor doth willing lend.

"On such my blessing shall abide,
Such shall my doctrines truly guide;
On earth their joys shall still increase,
And death their ransomed souls release. D.

THE SPIDER SWINGING IN THE WIND.

I saw a spider swinging in the air,
And said, "ambitious reptile! thou resemblest
Our worldly proud ones, and although thou tremblest
At every little gust, canst not forbear
To mount aspiringly—for what? to fall
Humbled as other soarers fall!" But lo!
I looked and saw a film, minute and small,
Which the adventurer had suspended so,
That his retreat was sure; and then I said,
Thou art not like the soarers of the world;
For thou, if from thy seat of glory hurl'd,
Hast made thyself secure by this light thread,
Which from thy height will land thee safe again—
O thou art wiser far than prouder men!"

BOWRING.

RELIGION.

RELIGION! heavenly maid!
Who lend'st the willing aid,
To bear the pilgrim on his thorny way;—
Whose light, athwart the gloom
That saddens o'er the tomb,
Gives the sweet promise of a future day;
In vain the savage foes of man conspire;
To shake thy stable throne, and quench thy hallowed fire.

For though on summer seas
Th' adventurer courts the breeze,
Nor heeds the warning voice which sirens sing;
In life's declining hour,
When clouds begin to low'r,
And hopes fallacious vanish on the wing,
What guidance shall he trust but thine alone,
Appall'd by coming night, and on a coast unknown?

When reft of ev'ry stay,
He sees them swept away,
Whom love and friendship in his fortunes join'd,
What time with streaming eyes,
He mourns the sever'd ties,
That ardent youth first fasten'd on the mind,
To whose kind counsel shall the wretch attend,
But thine, that ever breathes the fervor of a friend?

Let philosophic pride
Our fears and woes deride,
And arm the callous breast in stubborn steel,
Thy lips a wisdom teach
Beyond the stoic's reach;
Thy votaries learn to triumph while they feel;
With sober joy receive the boons that flow,
And bless the chast'ning hand that deals th' afflictive blow.

O maid forever mild.
Sweet Mercy's darling child!
May those who plead thy cause, thy spirit share!
For in the christian's breast,
Should hate or envy rest,
Should pride or blind presumption enter there?
What boots the suppliant voice, the bended knee?
He follows faithless guides, and wanders far from thee.

Mercer.

NARRATIVE.

THE ART OF HAPPINESS.

Arachne and Melissa are two friends. They are, both of them, women in years, and alike in birth, fortune, education and accomplishments. They were originally alike in temper too; but, by different management, are grown the reverse of each other. Arachne has accustomed herself to look only on the dark side of every object. If a new poem or play makes its appearance, with a thousand brilliancies, and but one or two blemishes, she slightly skims over the passages that should give her pleasure, and dwells upon those only that fill her with dislike.—If you show her a very excellent portrait, she looks at some part of the drapery which has been neglected, or to a hand or finger which has been left unfinished. Her garden is a very beautiful one, and kept with great neatness and elegance; but if you take a walk with her in it, she talks to you of nothing but blights and storms, of snails and caterpillars, and how impossible it is to keep it from the litter of falling leaves and worm-casts. If you sit down in one of her temples, to enjoy a delightful prospect; she observes to you, that there is too much wood, or too little water; that the day is too sunny, or too gloomy; that it is sultry, or windy; and finishes with a long harangue upon the wretchedness of our climate. When you return with her to the company, in hope of a little cheerful conversation, she casts a gloom over all, by giving you the history of her own bad health, or of some melancholy accident that has befallen one of her daughter's children. Thus she insensibly sinks her own spirits, and the spirits of all around her; and at last, discovers, she knows not why, that her friends are grave.

Melissa is the reverse of all this. By constantly habituating herself to look only on the bright side of objects, she preserves a perpetual cheerfulness in herself, which by a kind of happy contagion, she communicates to all about her. If any misfortune has befallen her, she considers it might have been worse, and is thankful to Providence for an escape, she rejoices in solitude, as it gives her an opportunity of knowing herself; and in society, because she can communicate the happiness she enjoys. She opposes every man's virtue to his failings, and can find out something to cheerish and applaud in the very worst of her acquaintance. She opens every book with a desire to be entertained or instructed, and therefore, seldom misses what she looks for. Walk with her, though it be on a heath or a common, and she will discover numberless beauties, unobserved before, in the hills, the dales, the brooms, the brakes, and the variegated flowers of weeds and poppies. She enjoys every change of weather and of season, as bringing with it something of health or convenience. In conversation, it is a rule with her, never to start a subject that leads to any thing gloomy or disagreeable. You therefore never hear her repeating her own grievances, or those of her neighbors; or, (what is worst of all,) their faults and imperfections. If any thing of the latter kind be mentioned in her hearing, she has the address to turn it into entertainment, by changing the most odious railing into pleasant raillery. Thus Melissa, like the bee, gathers honey from every weed; while Arachne, like the spider, sucks poison from the fairest flowers. The consequence is, that, of two tempers once very nearly allied, the one is ever sour and dissatisfied, the other always gay and cheerful; the one spreads a universal gloom, the other a continual sunshine.

There is nothing more worthy of our attention, than this art of happiness. In conversation, as well as life, happiness very often depends upon the slightest incidents. The taking notice of the badness of the weather, a northeast wind, the approach of winter, or any trifling circumstance of the disagreeable kind, shall insensibly rob a whole company of its good humor, and fling every member of it into the vapors. If, therefore, we would be happy in ourselves, and are desirous of communicating that happiness to all about us, these minutiæ of conversation ought carefully to be attended to. The brightness of the sky, the lengthening of the day, the increasing verdure of the spring, the arrival of any little piece of good news, or whatever carries with it the most distant glimpse of joy, shall frequently be the parent of a social and happy conversation. Good manners exact from us this regard to our company. The clown may repine at the sunshine which ripens the harvest, because his turnips are dried up by it; but the man of refinement will extract pleasure from the thunder storm to which he is exposed, by remarking on the plenty and refreshment which may be expected from the succeeding shower.

Thus does politeness, as well as good sense direct us to look at every object on the bright side; and by thus acting, we cherish and improve both. By this practice it is that Melissa is become the wisest and best bred woman living; and by this practice, may every person arrive at that agreeableness of temper, of which the natural and never failing fruit is happiness.

Harris.

EDUCATION.

Suppose a virtuous couple, whose hearts are knit together in love. They have a son born: and the next day the father is called into a foreign country, and detained for twelve or fifteen years. The child grows and proves capable of receiving instruction. As soon and even before he can speak, the mother begins in the most tender and assiduous manner to inspire him with love to his absent father, as one in whom she delights. She improves every circumstance that occurs, to excite his attention and to impress his heart. The father frequently sends letters and presents to his wife, and never forgets his son, but expresses the most tender love and concern for his welfare. The mother avails herself of all these circumstances to excite in the child tender affections towards his father, and ardent desires to see him. She reads the letters to her child, explains every thing in a moving manner, shows the present sent by the father, and teaches the son to regard them as tokens of the father's love. In his letters the father directs how the child shall be educated, and prescribes rules for his daily conduct; warns him against the vices to which he is exposed, inculcates his duty to God, and sends him a form of prayer, in which the child is taught daily to pray for the safety and return of his father. The mother seconds all the instructions of the father, and enforces them with the fervor of maternal and conjugal affection.

Let it further be supposed that no influence is used with this boy to counteract the tendency of his mother's efforts;—and what would be his feelings towards his father, at five or seven years of age? Is it not very certain that he would be growing up with fervent and increasing affection to an absent parent, and with the most sincere desires to see him face to face? Might he not be taught to do whatever his father reasonably required, with sincere affection and delight!

But if by the blessing of God on the faithful endeavours of a mother, sincere love to an absent father may be implanted and nourished in the mind of a child; why may not love to God be implanted and nourished in a similar manner? God reveals himself to us, under the endearing title of our *Father*. A child may soon be taught something of the love, the care, and the kindness which the title imports; and such are the views of God, which should be impressed on the minds of children, as soon as they are capable of being informed.

Is it not a general and certain truth, that the love and gratitude of children may be excited by kindness? Shall we suppose that it is less so with children than with the various tribes of domestic animals? It is believed that any child of common sense, who bas not been already spoiled by a vicious education, may be won by tender and affectionate treatment, so as to become strongly attached to his friend and benefactor. If we wish to excite the love of a child to any absent friend and benefactor, we must do it by representing that person as amiable, kind, and friendly. The more evidence we can give to the child, that he really is of such a character, the more sure we are to excite his esteem. As unfeigned love to man and love to God, are of the same nature, it is to be expected they may be excited by similar means. If we wish to excite abhorrence of any being, we would naturally represent him as deceitful, unmerciful, malignant, and cruel; in a word, we should represent him as an *enemy*. So if we wish to excite love, we must take the opposite course, and represent the Being as friendly and benignant.

What a field then is opened to our view! What a rich treasure of affecting truths and considerations may be presented, by every parent, to excite the love of children towards the God and Father of us all! Let similar methods be employed by the parent for this purpose, as was supposed to be adopted by the mother; and is there not abundant reason to believe that such labors would not be in vain? In what case could we be more sure of the blessings of God on pious endeavors?

In respect to what has been said of the tendency of virtuous education, to produce love to God, I wish it to be understood, that these pious instructions to children should not be communicated in a cold, unfeeling manner; but with that fervor of mind which shall carry the instructions home to the heart of the child. If the parent feel no love to God in his own breast, he will not be very likely to excite it in the minds of his children. But if the parent truly feel love to God, and humbly implores the divine blessing on his endeavous, to excite it in his children, he may assuredly hope in the divine mercy. *Ch. Dis.*

ECCLESIASTICAL.

THE VIEWS OF DR DODDRIDGE IN RELATION TO HERESY.

Dr Doddridge, in his Lectures, vol. ii. p. 242, says, "It seems dubious whether *heresy* does in the New Testament, signify any thing different from a high degree of *schism*, or breaking the peace of the church by uncharitable divisions and separations." In p. 244, the Dr quotes the opinion of Mr Hallet—"That there is only a gradual difference between *schism* and *heresy*, and that schisms grew up into heresies when separations are occasioned.—The only rule to determine which is heresy in all places and all ages, is the declaration which God has made in the scripture of the terms of acceptance with him; and when any thing more than this is insisted upon in order to continue communion, there is the guilt of heresy on *that side* which insists on those unnecessary and unscriptural things."

In p. 245, the Dr states the opinion of those who are disposed "to introduce some *human form* as a *standard of orthodoxy*, requiring those especially who are to be public teachers in the church, to subscribe." On which he observes:—

"Had this been requisite, it is probable the scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed and received.

"2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did.

"3. It is plain in fact, that this practice has been the cause of great contention in the christian church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged.

"4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore best deserve encouragement.

"5. It is not likely to answer the end proposed, namely, the preserving a uniformity of opinion, since persons of little integrity may perhaps satisfy themselves in subscribing what they do not at all believe, as *articles of peace*, or in putting the most unnatural sense on the words."

Thus the good Doctor "being dead yet speaketh," and we hope his voice will not be heard in vain. From what he has said we are entitled to these conclusions:—

1. That the term *heresy* has been grossly misunderstood and misapplied.

2. That establishing a human creed as a test for admission to christian privileges, is without the least warrant from the scriptures, and is of a pernicious tendency:—that it tends to produce that kind of heresy which the scriptures condemn; to lead many to act the part of hypocrites, and to shut out of the church the most conscientious christians. It is manifest that such *tests* are *no bar* to the admission of *dishonest men*. They operate as a *bar*, only to the "CHILDREN THAT WILL NOT LIE."

Finally, we recommend these extracts to the serious consideration of those associations of ministers, who require assent to a *human creed*, as a condition of approbating young men for the ministry. We are not disposed to impeach their motives; but if we mistake not, their conduct in this particular, is calculated to have all the effect of a *base artifice for corrupting the integrity of honest men*, and to induce them to act a part which ought to be regarded as a disqualification for the sacred office.—*Ch. Dis.*

MISCELLANEOUS.

SCENE IN A GERMAN CHURCH. In the centre of the gloomy church, stands a small and dark chapel, dimly lighted up by a single lamp, whose ray is eclipsed by the glare of precious stones and metals that are profusely scattered within. A silver railing guards the entrance, and around this costly fence kneel the crowded worshippers, supplicating their various boons from the holy picture within, which they can scarcely see. Behind the chapel rises an insulated pillar, surmounted by a stone image of the Virgin. It was surrounded by a double circle of pilgrims. The inner circle consisted of females; they were all on their knees in silent adoration. The outer circle contained only men, they had not so much devotion either in their looks or attitude, and stood by, carelessly leaning on their staffs.

The sun was just going down behind the bare precipices of the neighboring mountains, and the company was thus arranged to await the signal for chanting the Ave Marie. The aisle in which they were assembled was cold and sombre; the weak rays of light passing through the stained glass of a large Gothic window, covered them with a hundred soft and varied tints, and not a whisper disturbed the solemn silence, except the indistinct murmur of prayer from the holy chapel. At length the sun disappeared, and the bell gave the signal for the evening service. The young women in the inner part of the circle immediately began to move slowly around the pillar on their knees, singing, with voices in which there was much natural harmony, a hymn to the Virgin, nearly in the following strain, while the men stood motionless, taking up the burden at the end of every stanza, and bending to the earth before the sacred image.

Fading, still fading, the last beam is shining;
Ave Maria! day is declining,
Safety and innocence fly with the light,
Temptation and danger walk forth with the night,
From the fall of the shade, till the matin shall chime,
Shield us from danger, and save us from crime.
Ave Maria! audi nos.

Ave Maria! here when we call,
Mother of Him who is brother of all;
Feeble and failing, we trust in thy might;
In doubting and darkness, thy love be our light;
Let us sleep on thy breast, while the night taper burns,
And wake in thine arms when the morning returns.
Ave Maria! audi nos. *Russel.*

STATE OF MORALS IN NEW-ORLEANS. Louisiana was purchased in 1803. The population of New Orleans at that time was near 10,000. About two thousand Spaniards soon after removed, some to Pensacola, others to Havana. At present the population is probably between forty and fifty thousand. A large proportion of these are French and Roman Catholics. Many of the Catholics are kind, generous and sympathetic. This is especially true of the ladies. It is too much the habit of our Northern people, who are in New Orleans but a short time, and see only the gross violation of the divine laws which are lamentably frequent, to give an undistinguishing picture of the whole, as though all were equally bad. This is not true, either among the Catholics or the Protestants. There are numbers among both classes, especially ladies, who by their christian efforts in visiting the widow in her distress, relieving the sick, protecting and supporting the orphan, and keeping themselves unspotted from the world, give good reason to hope that they possess that religion which is pure and undefiled before God, our heavenly father. I think this statement is due, in justice, to our Roman Catholic fellow citizens of New-Orleans, who, though we must think them greatly in error in many particulars, yet show that the virtues which Fenelon loved, are not wholly extinct among them.

Still, it is too true that vice is open and shameless. Temptations to a departure from the paths of purity and rectitude, are numerous and pressing. The sabbath is greatly profaned. Most of the stores and shops and offices are kept open; more especially among the French population; though truth and justice compel me to say, that many Americans, and from the North, too, are not behind others in thus violating the sacred day of rest.—Steam-boats and ships are loading and unloading. Carts and drags are in motion. The cock-pit is fully attended, where drums are beating, and numerous colors flying to attract attention. Various nondescript games, the names of which I do not know, the apparatus of which is in public view, filch from the pockets of seamen and youth, and the unwary, whatever money they happen to have. The regularly licensed gambling houses exert a most destructive influence. Their conductors pay to the state for their licences $30,000 annually. The whole expense of these establishments per year, is computed at $100,000. This expense must be defrayed before the managers can realize any profit. Sabbath afternoon the slaves have their Congo dance on a public square, which is attended by multitudes, of all conceivable shades of color.—Here also the boatmen and sailors are drinking, singing, carousing, and sometimes fighting. The latter, however, is soon interrupted, as there are armed men, (part of the city guard,) always present, who, as soon as the sun is down, disperse the crowd. This whole scene is a most horrible violation of the sanctity of the sabbath; and when I first saw it, I could scarcely believe that I was still in a country even nominally Christian. Well may every pious heart exclaim, "How long, O Lord, how long!"

Sabbath evening the French theatre is brilliantly lighted up, and most numerously attended. Sometimes, I think, in the Spanish theatre, a masquerade ball has been given on a sabbath evening. But of this I am not quite certain. Such, however, is the state of moral feeling, that no compunctions of conscience would probably be excited by the scene.—Those who have attended these balls at any time, describe them as occasions of the most bold, unblushing indecencies conceivable. In passing the streets of New Orleans on a sabbath, I have often and strongly, again and again, been reminded of Bunyan's Vanity Fair.

The Catholics have a Cathedral—a large, massive, dark, gloomy pile, where mass is regularly said, and service attended on the sabbath, and which is always open for the devotee to kneel before an image, a saint, or a cross. Near the Cathedral is another place of worship, formerly the chapel of the Nunnery, which has been removed four miles below the city. There is also a chapel in the Faubourg St Mary; but whether service is regularly attended there, I know not.

Among the Protestants there is an Episcopal church, in which the Rev. Mr Hull officiates. The Methodist brethren also, after much difficulty and many efforts, have secured a place of worship and a regular teacher according to the rules of their church. There is likewise the Presbyterian church over which the Rev. Mr Larned was settled, whose pathetic eloquence and early death will not soon be forgotten. His successor is the Rev. Mr Clapp, a man of a vigorous, well disciplined mind, and of decidedly evangelical principles.—*N. Y. Obs.*

PASSING TIME. In the course of my travels, I have seen many a promising and fine young man gradually led to dissipation, gambling, and ruin, merely by the want of means to make a solitary evening pass pleasantly.—I earnestly advise every youth who quits that abode of purity, peace and delight, his paternal home, to acquire a taste for reading and writing. At every place where he may reside long, either in England or on the continent, let him study to make his apartments as attractive and comfortable as possible, for he will find a little extraordinary expense, so bestowed at the beginning, to be good economy in the end; let him read the best books in the language of the place in which he lives; and above all, let him never retire to rest, without writing at least a page of original comments on what he has seen, read and heard in the day. This habit will teach him to observe and discriminate, for a man ceases to read with a desultory and wandering mind, which is utter waste of time, when he knows that an account of all the information which he has gained must be written at night.—*Clayton's Sketches.*

PURGING A ROBBER. Two English gentlemen travelling from Genoe to Turin, were stopped by a body of brigands, twelve or fourteen in number; being all armed, resistance was useless; they were plundered of all they possessed and actually left *en chemis*. After bidding the gentlemen adieu, with the utmost politeness, the brigands retired to divide their spoil, which consisted of the wardrobe, 4,000 francs in gold, and two bottles of Le Roy.—The quality of the first bottle, marked No. 1, being that of a violent purgative, and No. 2, an emetic, one spoonful of each being a full dose, and they being totally ignorant of the nature of either bottle, considered it ardent spirit; and brandy, like in tincture of rhubarb, forming a principal part of it, it was drunk. One died of the effects, others crawled home, but two exhausted rascals were caught, tried, and sentenced to be executed.

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